THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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From the Missionary Register.

UNION MISSION.

REV. MR. VAILL'S JOURNAL FOR AUGUST, 1824.

Death and Funeral of an Indian Woman.

Aug. 19, 1824.—Just as Dr. Palmer and myself were about taking up our horses for the village, we received a line from Br. Chapman, at Hope-Fields, stating that the wife of Ses-sa Moi-neh, one of the settlers, died last night, and was to be buried in a Christian manner. According to his request, we turned our course to the settlement.

The corpse was put into a coffin, and carried on a bier by the Brethren and by the Indians. The mourning husband and others followed in decent order.

The deceased was dressed in her best apparel, and in addition, Sister Requa spread over her remains a linen sheet, in token of respect. A prayer was made by myself, and an address by Br. Chapman, which were well interpreted. There remained but a single vestige of their former superstition. They painted her face, that it might be known in the world beyond the grave to what clan she belonged, and that she might be respected accordingly. There was none of the crying and lamentation usual on such occasions; no pulling the hair or beating the breast. All was stillness. My mind was filled with a solemn and joyful sensation: solemn, because it was death, and the departed spirit had gone to that God of whom she had no proper conception: joyful, to witness so important a step towards civilization as a Christian burial. When I contrasted this with their distraction and howlings, and their depositing in the grave the smoking, cooking, eating, and riding utensils, and killing a horse on the spot that the deceased might be accommodated with the means of living and journeying; and when I came to hear from Br. Chapman that this manner of interment was the choice of the husband, and originally the desire of the departed wife, who had, while living, chosen to walk in the ways of the white people, I was much relieved from those feelings which have sometimes taken hold of me, in view of the general backwardness of the nation to change their habits.

State and Progress of the Indian Settlement.

It being sunset before the funeral was over, we concluded to remain till morning. Brs. Chapman and Requa have each of them a cabin, connected by a covered spaceway. They live in common as we do at Union, except that when it is more convenient, they eat separately. Br. Requa has the sole care of the secular affairs of the settlement, and of that branch of the Missionary family. Br. Chapman is excused from labour and care, except what

may be necessary, in those attentions which his feeble partner may require. While it is Br. Chapman's duty to gain the language and labour among the Indians in spiritual things, Br. Requa is with them to teach their hands to labour, and their fingers to work with skill and cheerfulness. This of course takes up the Brethren's attention in the appropriate business of the missionary; and already, within a very little time, we have had our reward. Their fields are waving with corn. They have loaded a canoe two or three times with melons and other productions, and carried them fifty miles down the river to market, and sold them for cash. To see the Osage, for the first time, count his money, the fruits of his industry, affords no small satisfaction. The village at Hopefields presents a new scene to the traveller through the Osage Territory, and the transactions of this day over the grave of one whose kindred never before sought the aid of Christians in burying their dead, should be a reproof to all who are ready to say the Indians will never change their habits, and should lead them to come forward to the help of the Lord.

Visit to Clamore's Village.

Aug. 20.—Taking the Interpreter, who resides at the settlement, we departed this morning for the village, which we reached about 3 o'clock P. M. About half way, on the top of a hill that overlooks a vast plain to the East, is the grave of *Coo-she-see gre*, or the *Big-Track*, a former chief, and father of Tally.

This man, being a great friend to the Americans, requested, when he was dying, that he might be carried to the top of that hill, and there buried with his face towards the East, that he might have the pleasure of seeing the white people as they came to visit the Osage village.

In the evening my attention was called to a war ceremony, A number of young warriors, who are to start day after to-morrow, (the Sabbath,) on a war expedition against the Pawnees, to avenge the death of some of their people lately lost, were feasting, and harranguing, and consulting together in a retired place. On such occasions they wish to be by themselves, and it was only on condition that we would not speak to them that Dr. Palmer and myself obtained permission of the chief to be spectators for a few moments. While they were thus consulting, one family was crying most bitterly over the death of their friend, killed by the Pawnees. I remonstrated with Clamore against this Pawnee war, which they always keep up, and advised him to make peace. He said that Pawnees would never keep a peace, but would come and drive them from their town; and that they had already come so near as to destroy their corn and shoot their arrows into the village. But his main argument was this—we cannot stop the war until we have avenged the death of our friends, or in other words, till we have balanced the account. But the great reasons are the following: 1st. If they had no war with the Pawnees or any other nation, their young men would not become brave: and, 2dly, if they had no war, they would have no means of supplying themselves with horses. Their religion also leads them to war, to avenge the death of friends, even if they die by sickness. This is illustrated by Tally's observation a few days ago, at the Mission-house. He had just lost his daughter by sickness. He said that he had just returned from a successfal war against the Pawnees, and had time only to take his daughter into his arms, and she died. Now said he, I must go once more to avenge the death of my child. Such an expression from a chief apparently so amiable in his mind and so agreeable in his manners as Tally, was shocking beyond expression.

Final Interview with Clamore.

Aug. 21.—The hooping-cough prevails among the children of the village, and Dr. Palmer has been occupied all the morning, as he was last evening, in administering to those who are in need. We consider it our duty to administer medicines, as we preach the gospel, without remuneration. This bill of expense however, has not at any time been great. Before we left the village. I had another interview with Clamore, in which he still contended for the propriety and the right of avenging the deaths of relatives by slaying some of his enemies. In the course of his arguments, he plead that the white people proceeded by the same rule, in requiring the late murderers. I told him that those murderers had broken the laws of God and man. In reply, he said the white people had broken the laws of man and of God too, in hunting on their ground.

Osage Youth preparing for the School at Cornwall.

This morning, found Robert Munroe at his mother's lodge, who has been from Union ever since June. When the order from New-York was made known to him, he replied that he wished to go to Cornwall. Stephen Van Rensselaer is desirous to do the same, and we shall get them under way, if possible, by the last of September. Tally told us if they should call for his son, he would also send him. Would it not be of great benefit to the nation for the Board of Managers to send for one son of Clamore, the first Chief, and for Philip Milledoler, Tally's eldest boy? Language fails to set forth the probable importance of this measure. Could a few youth, who have influence, be separated from the nation and become civilized, and feel themselves independent of the foolish superstitions of these people, they would probably promote the reformation of the nation beyond any other means. I have only time to subscribe myself.

Yours, &c.
WM. F. VAILL.

GREAT OSAGE MISSION.

JOURNAL FOR AUGUST, 1824.

Visit to the Indian Villages.

Aug. 6.—Brs. Dodge, Montgomery, and Sprague, set out this evening on a tour to the Indian Villages, with the view especially of consulting the Little Osages on their disposition to receive a branch of the family to live near their village, for the purpose of aiding them in acquiring the use of the plough and the other necessary arts of life, as well as of enjoying a more favourable opportunity of instructing them in the things of religion.

Cruelty of an Osage Mother to her dying Child.

Aug. 12.—A little Indian girl died at the tents near the Mission-House. Her mother refused to have any medical assistance rendered. She said she wished the girl to die, and even attempted to stop her breath when in the agonies of death. Such is the effect of Pagan darkness! While it leaves the bereaved relative to the most frantic excesses of grief, it perverts even the fond affections of a mother from their proper channel, and in the hour when most a mother's tenderness is needed, exposes her hapless offspring to the wayward suggestions of ignorance and depravity.

Return of the Commissioners.

Aug. 19.—Brs. Dodge and Sprague returned early this morning from the Ne-osho, having left Br. Montgomery to continue some time longer among the Indians. In their tour they have visited the three villages belonging to our branch of the nation, viz: White-Hair's, the Little Osage, and the Possagony; the latter situated on the Ver-

digris, about thirty miles south-westerly from the two former, had never before been visited by any of our family.

Barbarous Treatment of the aged and infirm.

During their stay in the Possagony village the brethren witnessed another instance of the shocking custom of hastening the death of persons supposed to be near their end. It was in the case of an old man, who had been painted and attired for his journey to the invisible world, but who did not appear likely to depart so speedily as his friends expected. Wearied with the vociferous lamentation which they had continued for several hours, they placed a thick blanket over his mouth and face, in such a manner as greatly to hinder his respiration. It being immediately removed by the brethren, the family waited some time longer, when, after performing some further ceremonies about the dying man, they again drew the blanket over his face, doubling it, the more effectually to accomplish their purpose. The brethren having interposed a second time, the poor man was permitted to breathe his last in peace.

ISLAND OF OTAHEITE.

[From the Paris Moniteur of Sept. 1, 1824.]

Extract of a letter addressed to the French Minister of Marine, by Mons. Duperry, Lieutenaut, commanding the Royal Corvette Coquille, dated Bay of Matavai, Island of Taheite, 15th of May, 1823.

"On the 3d of May, at sunrise, the sky cleared up, the dark fogs which had for several days confined our horizon dispersed, and all at once the Island of Taheite offered to our view the rich and tempting productions, which nature brings forth so abundantly upon its soil.

At four o'clock in the afernoon, we anchored in the bay of Matavai; without having a single sick person on board, notwithstanding the dangerous passage which we had experienced.

When Wallis, Bougainville, Cook, and Vancouver, formerly approached this island, they were boarded by a great number of canoes. We were, therefore, very much surprised, at not beholding a single one coming towards us. We soon learned the cause. All were then gone to Public Worship: but, the next morning, the islanders, in great numbers, brought us provisions of every kind.

The Missionaries every year convoke the whole population, which consists of 7000 souls, in the Church of Hapahoa. This happened to be the time of the annual convocation. They discuss the several articles of a code of Laws, proposed by the Mission; and the Taheitan Chiefs ascend the tribunal, and speak with much vehemence for hours together.

The Island of Taheite, about two months ago, declared itself independent. The English Flag, which had waved upon the island since the voyage of Wallis, is exchanged for a red flag, upon which we remark a white star in the upper angle.

The Missionaries, for whom the Natives preserve a great veneration, have nevertheless maintained their influence. We were most cordially received; and the inhabitants furnished us with provisions in abundance, and gave us many curious objects in exchange for a few trifles.

The Island of Taheite is now very different from what it was in the time of Cook. The Missionaries of the Royal* Society of London have totally changed the manners and the customs of the inhabitants. Idolatry no longer exists among them, and they universally profess the Christian Religion. The women no longer abide on board!

* The London Missionary Society.

the ships; they even manifest an extreme reserve, when we meet them on shore. Marriages are celebrated among them, as in Europe; and the King has subjected himself to one wife. The women are admitted to the tables of their husbands.

The abominable prostitution formerly practised among them no longer exists. The bloody wars in which they engaged, and the human sacrifices which they offered, have ceased since 1816.

The Natives can all read and write; they have religious books in their hands, translated into their language, and printed at Taheite or Eimeo. Fine Churches have been erected; and the people all resort to them twice in the week, with great devotion, to hear preaching. Several individuals take notes of the most interesting passages of the Discourse."

This letter was copied into the "Archive du Christianisme" for the Month of June, and accompanied with the following editorial remarks:

Such is the Christianity of Otaheite, which some fear not to denominate a vitiated Christianity—such are the fruits, which certain persons, embued with prejudice, and little acquainted with the actual state of Evangelical Missions, call fruits of intolerance and superstition! We pray God from the bottom of our hearts, to multiply these fruits—to cause this tree of life to grow and prosper more and more, which has been transplanted by magnanimous Brethren, filled with zeal, into distant regions. We congratulate those Brethren, that they have afforded the friends of this glorious and holy cause an undeniable testimony to the labours and success of PROTESTANT Missionaries, from a CATHOLIC, in an authentic despatch, sent to a CATHOLIC Government. We admire the ways of Providence, which furnish us, through our Political Journals, with a better answer to imprudent friends, who do not perceive that they injure the cause which they think to serve: and, without pretending to find in Missions among Pagans a perfection incompatible with every work performed by human instruments, we bless those Christians who devote themselves with a faith, zeal, and self-denial, so admirable; and we call upon all the friends of the Gospel to second their labours by their contributions and their prayers.

We wish to refute vague objections and unfounded allegations only by facts. The Letter which we have just transcribed speaks more than volumes.

From the Seaman's Magazine.

JOURNAL OF THE BETHEL FLAG AT NEW YORK.

The Bethel Union held a meeting on the 28th of September, on board the sloop *Exchange*, capt Coit. There were 10 or 12 ship masters present, and many seamen. The intelligence communicated of the conversion of seamen was highly interesting, and the meeting was solemn.

On the 5th of October, a Bethel meeting was held on board the sloop *Orion*, captain Brooks. There were so many present, that some could not come within the sound of the speaker's voice, and had to retire. A number of ship masters were on board, among whom was one who had met with several calamities while on the ocean, and felt the importance of praying for seamen. After he had made a short address, he prayed.

On the 12th of October, a Bethel meeting was held on board the British ship *Earl of Liverpool*, captain Stone. It was noticed in the Mariner's Church on Sunday, that this was to be the last Bethel meeting which would be held on board of any vessel during the season, on account of the weather; and as the ship would accommodate many hundreds, all the seamen in the city were

requested to be there. The Lord ordered every thing in infinite mercy, the weather was serene and warm, the ship was made a complete Floating Chapel, with awnings, seats, and lanterns. Hundred of seamen and citizens were on board. The exercises of the meeting were commenced, by a brief communication, of the union of sentiments, feeling and exertions, between Great Britain and the United States of America for the salvation of seamen. And that evening we had the pleasure of having a meeting on board one of their ships.

On the 15th of October we recommenced our Bethel meetings in *seamen's boarding houses*, where we have delightful meetings. More than 5000 pages of Tracts, Seamens' Magazine, and other publications have been distributed since our last annual meeting.

MARINERS' CHURCH.

Messrs. Editors.—I send you two letters, extracts from which I should be pleased to see published, to show the benevolent that their exertions in behalf of the Mariners, have not been wthout avail. They are addressed to the Rev. Joseph Eastburn, the venerable pastor of the Church. The first is signed by two officers of the ship *Globe;* to the second are affixed the names of seventeen of the officers and men of the ship Algonquin.

Ship Globe, Cape Henlopen,
Nov. 24th, 1824.

"Dear Sir,—

We, the officers on board the Ship Globe, bound for Savannah and Liverpool, take this method of writing to you, and earnestly request the prayers of the Mariners' Church for ourselves and crew, for our preservation during the voyage. We were steady attendants at that Church for some time previous to our departure, and found it good to attend there, and we earnestly hope the Mariners' Church may continue and prosper, that many shall be added to it of such as shall be saved, that many Mariners having attended there may rejoice at having found their peace with God and left off their sinful practices, and that you, sir, may yet long continue among them to build them up in every thing good and holy."

Capes of Delaware,
Nov. 22d, 1824.

"The crew and officers of the Packet Ship Algonquin, have solicited me to write a few lines to you requesting to be remembered in your prayers, as well as the prayers of the congregation. Our men are all sober and industrious. Our blessing is that all our men came on board sober, and have remained so. We have a pilot of the North Seas on board. He also requests to be remembered."

For the Luminary.

Postscript to the Review of the "*Report of the Commissioners, appointed by the General Assembly of Kentucky, at their October session, 1821;*" &c. &c.—*pp.* 27.

There are circumstances which, in our estimation, positively require of us to add somewhat to our remarks upon the subject of this pamphlet—too much protracted, although, those remarks may already have been in the opinion of some.

Why has not the momentous subject of general diffused education, been taken up by our Legislature? Is it not of as much concern to the people of this Country, as any other matter of legislation? In the name of good sense, we say—let any any disposition be made of our *Judges*, which real *constitutional liberty may require*: Yet we should not forget to qualify the generation that is to assume our places in life, for the disposal, according to the soundest political wisdom and integrity, *of such serious questions.*—Whatever may be that course which the *Country's good*

would now require of our public servants, in regard to the *Judicary*, or to *any other* matter which they owe it to this land to decide on: it is certain that it is of the very last degree of importance that provision be made, that those of *future times* may be possessed of knowledge and wisdom and *virtue* to provide for *their own* and *their children's* welfare.

Several topics have been introduced by us, with a view to illustrate the value of Common Schools. We beg leave to hint at another topic.

What is not the aspect of this Country, in regard to the impunity, and the consequent multiplication of *crimes!* For on this head we are urged by our feelings to speak.....It seems now to be the common anticipation of the public, in regard to every individual who is brought forward for trial, for the alledged commission of, no matter what, crime—*that he will be acquitted.*—Now for this state of things, it behoves our rulers to provide—so far as the evil may be within the reach of legislation. —We know indeed, that legislation is often extended beyond its legitimate sphere. But so far as our penal laws may need repeal, or change, or addition; let them be modified to suit the actual condition of our people: And, above all, let the next, and all succeeding, generations, *be reared up in such a way, as to know how to abhor crimes, and how to provide against them.*

Charity is much talked of—and little known among us.....Are *murders* now exceedingly common? Men have not been reared up sufficiently, to love each other.—Or are other offences become alarmingly frequent amongst our people? The same thought comes up; and we are compelled again to mourn over the tremendous degree in which the forming of the moral and religious characters of our youth, hath been neglected—by those leading men of the state, whom it behoved to attend to this transcendant object, with the very last mite of their talents and their influence.

Let our politicians remember the answer of the illustrious Greek to one who proposed to him to perform on some musical instrument.—"I cannot, said he, play for you; I know nothing of musick: but this I know, and can affect —*the making of an inconsiderable commonwealth, a great State.*"....And so in regard to our servants. It is much to be wished that they could exchange their talent for musical declamation (although that talent is quite well in its place) for an equal amount of *wisdom* to discern, and to appreciate, and to promote, the moral and political interests, of the state, and of the Nation.—In that case they might not hear a *particular speech* so highly eulogized: But they would obtain a far "brighter" and more desirable "reward;" for presently they would enjoy

"The grateful memory of the good"—

and by and by they would be enabled still more to rejoice, whilst they could

"——read their history in a nation's eyes."

To this subject, then, we would venture to invite the attention of the *Legisgislators of Kentucky.* The attention to it of Wickliffe and Rowan, of Hardin and many other worthies of our state and day—we urge in the name of their country. Those master spirits of Britain's "palmy days,"—Fox, Pitt, Wilberforce, &c—agreed with each other upon the Slave Trade—while they were opposed on minor topics: And so let *our* talented men—forbear, for a time their furious discussions about *Constitutional interpretations*, while they lay in concert the corner stone, for the future edifice of the Public Virtue, Intellect, Liberty and Happiness. Whilst, thus, they consent, and labor for the present, and future weal and glory of the republic, an humble Nazarene will bid them "*God speed!*"

A Friend of Knowledge.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, JANUARY 12, 1825.

Six months have now elapsed since the Editors of the Western Luminary ventured to give this work to the religious public.—They have often felt themselves inadequate to so important a service, and should not have attempted it, but that while the state of our western church and country so solemnly and loudly called for it, other hands shrunk from the experiment.

We could wish the Luminary universally acceptable and extensively useful.—There is a certain measure in which public taste and opinion are to be consulted; and again a degree in which they are to be corrected and informed.—We have laboured to adapt our paper to the various tastes of the community—of christians, and of citizens—so far as a steady eye to the great purpose of diffusing christian truth and missionary intelligence would allow.

When objections have been made to our method of conducting the work, we have given a respectful attention to them, and having weighed their claims, have either entirely adopted the views suggested, or in part conformed, or passed them unnoticed by—as a regard to general interest, public sentiment, and vital truth seemed to direct.

The steady, and sometimes rapid increase of patronage, has encouraged the hope that our paper was acceptable, and in the public judgment improving.

But from the scattered, small, and often very uncertain returns of subscriptions, the profits now accruing are inadequate to such a support of the Press as shall make it either highly acceptable, or extensively useful. Until the results are competent to the support of an Editor, subscribers cannot expect his main undivided attention to be bestowed upon it. A single, general, vigorous exertion of the agents and friends of the paper, would without doubt place it firmly on the ground which we so ardently desire to see it occupy.

In consequence of the resolution of the Synod of Kentucky, approving and recommending the Luminary to the churches, we have been led more confidently to expect, and now solicit the co-operation of its members. We need their combined exertions to extend our subscription, and to fill our pages with rich, various and useful matter.

The cheapness of our paper, supposing it in other respects at all an equal claimant with similar productions on the patronage of the community, should recommend it to the public, its cost being only *one dollar and fifty cents*, in money that is at par value with silver.

And, in fine, we believe that the public spirit of our fellow christians and fellow men will not suffer *an humble but almost solitary adventurer* in domestic productions of this sort, in the western country, to perish by neglect.

CONDITIONS.

The Western Luminary is published in weekly numbers, of sixteen pages octavo each, of good paper and type, at three dollars per annum, in Kentucky currency, (or one dollar and fifty cents in specie) if paid in advance, and increasing by twenty-five cents for every three months delay.

We publish from the Gazette of the last week Professor now President Bishop's letter to the Chairman of the Board

of Trustees of the Transylvania University—tendering his resignation of his professorship in that institution. Immediately following this letter will be seen, as extracted from the Monitor of last week, the reply of Major Boon to some remarks made in a previous No. of the same paper, on the petition of sundry citizens of Fayette county for reform in the Transylvania University.

There is a singular Providence in the contemporaneous appearance of these documents before the public.

In casting our eyes over the Professor's communication, we are struck with the following facts. He has been connected with the University for twenty years—his salary has scarcely afforded his family a support—and lately, while instructing the youth of the institution, he was compelled, from want of pecuniary means, to deny an education to his own sons; "and employed them in raising food for themselves and their mother"—that during all this time no two years had elapsed without applications to "turn his attention to other quarters," and "most of these presenting a prospect of change for the better"—yet his attachment to this institution and town, and the attachment of *his children* to their native soil, made him anxious to "leave his bones" with us, though "his family had no other portion than what they could acquire with with their own hands."

Blessed man!—apostolic disinterestedness!—rare, generous, truly christian devotion to an adopted country—to the cause of strangers—at the sacrifice of many tender and lawful interests, and through twenty years of strong inducements from every quarter of our land.

Why—if no sacrifice could repel, no inducement draw him from his noble stand in serving us here—why has he left us? —His letter tells—"He was mistaken in thinking the board of trustees cherished any disposition to get rid of his services" —and that "after an interview with them" on the subject.—But "while he breathes the air of a free country, he will continue in no situation, where he has not the liberty of doing in all cases what he considers his duty; nor ever be obliged to conceal the truth, or misrepresent matter of fact, when the welfare of a single individual is concerned."

"But it is my decided conviction, that I can continue no longer in the service of the University without being considered as under such an obligation. In short, sir, with the President of the University with whom it has been my duty to act for these six years past, I can no longer act. He has in an official report now on your table in substance told you, that he had no confidence in me, and I sincerely and honestly declare that hereafter I can have no more confidence in him. The good of the institution, therefore, as well as the comfort of all connected with the academical faculty, require that we part."

Here rests this solemn and manly decision. He must relinquish his principles or his post—and that not for the acts of the faculty, or the acts of the board, but of the President, "in whom he has no more confidence."

Professor Bishop is now the president of an extensively funded and, though infant, rising institution in the North-west corner of Ohio. The first session opens with about 40 students, and *increasing daily*.—7 students who came from the Southern states to join the Transylvania University, finding him about to remove, went with him to Oxford, and are now members of that institution. How many deep draws it will thus make upon the already diminished numbers of our youth in the Transylvania University, none can tell.

We have in our possession many doc-

uments of importance on this general subject, and may in our next No. give to the publick such parts of them as will be necessary to illustrate the case and do justice to this venerable and injured man.

A word as to the petition.—Major Boon is one of our most reputable citizens—no Presbyterian—a substantial Baptist.—This petition is a *Baptist petition* in its origin—signed by some Presbyterians, some Methodists, (as he thinks) and citizens of no denomination —all giving it "their hearty support," —"*a long list of names*," though never heard of by the Editor of the Monitor, and time alone was wanting to "get a great many more."

"It contemplated REFORM" in the University,—reform in "*various* departments"—and that "*on broad* and important principles"—it has been brought before the legislature in due form by one of our county representatives, and is now in the hands of an appropriate committee.

This is manly—this is christian honesty, and this we fully believe is the spirit of the *Baptist Church as a body in Kentucky and in Lexington.*

We are curious to know what the friends of the present administration of the Transylvania University will say to this.

Oh, if the Presbyterians had dared to do so much!! their chains, would have clanked upon their manacled hands—and their puritanical images been burnt in effigy at the corners of the streets.

From the Kentucky Gazette.

[BY REQUEST.]

To the Chairman of the Board of Trustees of Transylvania University.

SIR,

By next November, I shall have been twenty years in the service of Transylvania University, and during the whole of that period, I have never been absent from my duty within its walls more than a day or two at a time, except in 1812, when a month or six weeks was allowed me to go to Philadelphia on urgent business; and on one other occasion when I was sick about a week.

Neither I, nor any of my family have ever been extravagant, yet my salary has never been more than what was necessary for our bare support; and for the last two years I have been under the necessity of taking my sons from school; and employing them in raising food for themselves and their mother.

All my attachments, and the attachments of my family, have hitherto been to Lexington, and its vicinity; and till very lately, I had no other calculation, but to leave my bones there, and leave my family with no other portion than what they could acquire with their own hands. A variety of circumstances, have however occurred, within the last three years, which have convinced me that my services within the walls of the University, are no longer desirable; and that without a considerable change in those circumstances, my continuance cannot be either for the good of the Institution, or for my individual comfort. The most of these circumstances were detailed to you in the presence of two other members of the board in the afternoon of August 12th.

Reflecting on the interview of that evening, I am disposed to think I was mistaken as to any disposition having been cherished by the board to get rid of my services. But I am more than ever convinced, that there are those who are connected with the institution, and those too who have very considerable influence, to whom my services are far from being agreeable. While I have the spirit of a man, Sir, and while I breathe the air of a free coun-

try, I will continue in no situation where I have not the liberty of doing in all cases what I may consider to be my duty. Nor shall I ever knowingly be held under obligation to conceal the truth, or to misrepresent matter of fact, when the welfare of a single individual is concerned. But it is my decided conviction, that I can continue no longer in the service of the University without being considered as under such an obligation. In short, sir, with the President of the University, with whom it has been my duty to act for those six years past, I can no longer act. He has in an official report now on your table in substance told you, that he had no confidence in me, and I sincerely and honestly declare that hereafter I can have no more confidence in him. The good of the institution, therefore, as well as the comfort of all connected with the academical faculty, require that we part.

During the whole twenty years that I have been in your service, I have never been more than two years at a time, without an application to turn my attention to some other quarter; and the most of these applications have presented a prospect of a change for the better. But being upon the whole comfortable, and my children being attached to their native soil, I never, till last year, gave much encouragement to any of these applications. Convinced however, that I could not under the present organization continue much longer in its service, when an application was made to me last November from the State of Ohio, I did answer that I was not opposed to a movement. The result has been, that I have received, two months ago, an appointment from the Trustees of the Miami University, and if I can get clear of my Kentucky engagements, within a reasonable time, I am disposed to accept of it. You may consider this communication therefore, as my resignation, under the two following conditions.

1st. That the Board will as soon as it may be convenient to all parties concerned, give me an opportunity of being heard before them, on a report of the faculty of July last, in which my character, and the character of the University, is in my opinion deeply concerned; and

2d. That my salary be paid me to the 1st of October next, and that an allowance be made me for the depreciation of the currency in my salary of last year, that I may have it in my power to leave this place, and give every man with whom I have had pecuniary dealings, his own. Nor is this an unreasonable request, when it is recollected, that I have at different times during my connection with the University, in the case of vacancies and changes, and in the absence or sickness of other officers, performed a variety of extra services, for which I have never had, nor demanded any additional compensation, while almost every other has had his perquisites and allowances. Nor has the time or harmony of the board or faculty of the Universsty, so far as I know, ever been disturbed on my account. Nor do I ask any thing more than the means of leaving the place without debt. I am persuaded also, that no member of the board, in the management of his own private affairs would refuse an allowance of this kind to an old, and not altogether an unfaithful or unprofitable servant.

Having perfect confidence in the intelligence and integrity of the board, I can leave my claims with them, being persuaded that in this, as well as in all other cases, they will according to their convictions do their duty to themselves, and to the University and Community.

With sentiments of respect and of affection, I remain,

R. H. BISHOP.

T. UNIVERSITY.
Sept. 6. 1824.

To the Editor of the Monitor.

In your paper December 22d, I notice the following paragraph. "A memorial of sundry citizens of Fayette county, has been presented to the Legislature, suggesting several alterations in the management of Transylvania University. We have never seen any such memorial circulating in Fayette county, and cannot meet with any one that has. It seems to be a mystery!"

I have to say in answer to those remarks, that it was a paper, originated and circulated by myself, and patronized by some amongst the most substantial citizens of Fayette county. Baptists, some Presbyterians, and I think, some Methodists, and citizens connected with no religious society, gave it their hearty support.

It was, however, especially a Baptist paper, and I feel myself responsible for it. It had a list of names as long perhaps, as one of your columns; and we could have got a great many more, had our time allowed. The paper contemplated reform upon broad and important principles, in various departments of the University.

If you ask it, I will procure a copy of it from the Legislature, before whom it was laid, in due form, by one of our representatives from this county, and publish it in your paper, with all its signatures.

It has been referred, after being attentively heard, to a committee for their report upon it; and will, I am persuaded, not be slighted by that honourable body.

You will oblige me by giving this an insertion in your next paper.

Your ob't serv't,
WM: BOON.

A subscriber and a friend said to us today—"*you have not kept your promise made at beginning the publication of the Luminary, to notice the affairs of our University.*"

Another subscriber, we are informed, has said, "*we have not kept our promise to be silent as to the affairs of the University.*"

In the 1st No. 3rd page of the Luminary, will be found the following paragraph:

"In this adventure, which was contemplatively begun a year ago, no peculiar controversy is had in view. And we shall be very far from stepping aside, to enkindle feelings, or touch departments that lie out of our limits; but "according to the measure of the rule which God hath distributed to us," wherever it may "reach," thither we shall follow. In common with all Editors, we shall consider public institutions, and public interests of every sort, as objects of our attention, and, "in our measure," of our praise or blame; and shall yield our share of obedience to the command which binds the conscience of every believer "to contend earnestly for the faith once delivered to the saints," while we "*love the truth and peace.*" "

Here it will be seen that there is a promise to make no controversy, or institution, our leading object of attention. And we have so faithfully observed this, as to have passed by our University utterly unnoticed for the first six months of our existence. Missions—the interests of religion at home; general politics, and the cause of letters, have engaged our attention in our way. On the other hand, on the broad and explicit ground taken in the same paragraph, we reserved to ourselves the right, unalienably, and from conscience, to notice, like all other Editors, objects of interest and importance to the public in their place. We think it our duty now to notice the Transylvania University. The cry for *reform* is all abroad. The legislators of the state concede that it is necessary—the best, the only true friends of the institution call for *reform*—petitions are demanding *reform*. Such views, by a sort of irresistible progress, have last week found their

way into two papers of the town—one avowedly neutral, and the other friendly to the present administration of the institution. Truth must appear, and truth will triumph. They are the enemies of letters, of their country, and of God, who would repress a fair investigation, at any time, into the concerns of a public school.

We still avow that we have perpetually before our eye, in conducting the Western Luminary, objects of a magnitude almost infinitely surpassing the individual head of any human institution. But it is our right, our duty which we dare not alienate, and was our avowed purpose, to notice, when it was needed, the concerns of all our public institutions.

Then, then certainly, then only, when duty, truth, and our country's good require it, shall we thus bring to view these painful, but important subjects.

A Biographical Obituary of Benjamin Rice has been received; and shall appear in a week or two.

We are requested to say that a mistake has unintentionally been made by some of the members of the West-Lexington Presbytery as to the time of our next Presbyterial meeting. It is to take place in the 1st Presbyterian Church, Lexington, on the Friday preceding the second Sabbath of February. Services to be performed on Friday, Saturday and Sunday.

From the New-York Spectator.

Pains of the Imagination.—This is the title of a Poem read before the Phi Beta Kappa Society, at Dartmouth College, in August, 1824, by Mr. N H. Carter, one of the editors of the New-York Statesman, of this city.

The following extracts are beautiful, not only in smoothness of versification, but in the ideas they awaken and the effect they produce.

"Lo! where the horizon mingles with the deep,
Pillow'd in clouds, the infant thunders sleep;
Silence and night precede the coming storm,
And mid the gloom pale terror lifts his form:
Now bursts the gather'd tempests, torrents pour,
And hollow winds through scatter'd forests roar;
Far through the storm the vivid flashes gleam,
From cloud to cloud careering volleys stream,
And thick and fast upon the prostrate world,
With vengeance wing'd, the angry bolts are hurl'd.

"On ocean's cliff, see beauty wild and pale,
Watching alone the fury of the gale;
Amid the dangers of the rugged coast,
She makes her sailor's gallant vessel tost;
Frantic with grief, her sunny locks she tears,
As the red lightning on the breakers glares,
And o'er the tumult of the boiling deep
Mad whirlwinds howl and dark tornadoes sweep;
Shall she, delighted, hear the tempest rave,
And list the murmurs of the dashing wave!
Think ye the grandeur of the scene can charm
Her heart, that throbs at every gust, alarm!"

We have room for one extract more; a beautiful and eloquent tribute to the genius of Christianity, and its pre-eminently peaceful and happy results.

"Thrice happy age, when truth's resistless sway
Hath swept these wild, fantastic dreams away,
And light unclouded beaming from above,
Reveals a faith of purity and love.
Oh! speed that epoch, that Millennial time,
When God's own word shall spread from clime to clime;
When the bright star of Bethlehem shall illume
The earth, scattering the darkness of the tomb;
The bloodless banner of the Cross unfurl'd

Shall wave in triumph o'er the peaceful world.
And from the rising to the setting sun,
All realms uniting mingle into one!"
"Then superstition shall erect no more
Her pagan altars, stained with human gore;
No hecatombs shall burn, no victims bleed,
No bloody rites fulfil a barbarous creed.
But the pure incense of the heart shall rise,
And breathe to heaven a greatful sacrifice.
Then jarring sects from bitter strife shall cease,
Forget their feuds, and harmonize in peace:
Nor then, as now, with rage and passion blind,
A separate heaven, a variant godhead find.
Man shall not then his brother doom to feel
The bigot's scourge, the faggot and the wheel;
Nor plunge in dungeons, hopeless and alone,
Damn'd for a creed not fashioned like his own;
But in that day discordant hearts shall blend,
And all before one common altar bend,
Till Christian love shall, in her wide embrace,
Hold as one brotherhood the human race."

CONGRESS.

IN SENATE.

Wednesday, Dec. 22.

Mr. Johnston of Lou. laid the following resolution on the table:

Resolved, That the public lands of the United States be appropriated and pledged as a permanent and perpetual fund for education, and internal improvement.

The bill has at length passed the House of Representatives, which has been for several years on the tapis, for occupying the Mouth of the Oregon, or Columbia River. It has been so amended as not to contemplate, even prospectively, a civil or territorial form of government. The occupation will therefore, for the present, be purely military.

The aboriginal name of the River, OREGON, will be restored to it, if this bill passes the Senate in its present shape, and we are glad of it. It is a sonorous word, and significant—the meaning of it, being, when translated, *The River that runs to the West.*

National Intell.

From the N. Y. Religious Chronicle.

FOREIGN NEWS.

The ship Stephania, from Havre, in forty-nine days, brings Paris dates to the 26th of October, and Havre to the 28th.

The French government have not yet made known their final intentions with regard to Spain.

The pretended Dauphin lately arrived from the United States, and on announcing himself as Charles the Tenth, king of France and Navarre, was taken by the commandant of Havre, and put into confinement.

The King of Spain has published a notice that a convention is to be held to consider a new plan of arrangement for the occupation of the Peninsula.

The Dey of Algiers is said to be pushing with vigour his preparations against Spain.

Mr. Fauntleroy has been condemned to death.

Paris, Nov. 2.—The evacuation of Spain at the expiration of the treaty of July last, has been decided; but it will not be complete for some time. 20,000 men will return to France; the rest of the army will retire upon the Ebro; and the fortresses, such as Cadiz, Pampeluna, &c. will remain in our power until the perfect execution of the treaties which have regulated the occupation.

Madrid, Oct. 21.—It appears that the Inquisition is not to be re-established. It is said that assemblies of ecclesiastics and lawyers are to be formed in all the provinces; trusty tribunals, which are to prevent the introduction

of antireligious and revolutionary books.

Greece.—News from Trieste of Oct. 14th speaks of a new victory obtained by the Greeks on the 25th Sept. over the Turkish Egyptian fleet, between Patmos and Samos. The Ottomans, after their defeat, fled to Mitylene with 35 vessels, pursued by 24 Greek vessels. All the Mussulman transports, to the number of 100, remained at Rudrum, or fell into the hands of the Greeks.

The expedition preparing at Ferrol, of which the London Courier makes mention, appears to be intended against the numerous Colombian privateers about Cuba.

The vessels prepared at Ferrol were four new frigates of the first class, intended to carry from 50 to 56 guns. It was at first reported in England that they were destined to join those arming at Cadiz, and to proceed to Havana, and thence to Mexico.

Arnauld.—This was one of the most eminent recluses of Port Royal.—He one day wished Nicoles to assist him in some new work. "We are now old," observed his friend, "is it not time to rest?" "Rest!" "Have we not all eternity to rest in?" was the remarkable answer of Arnauld.

Nat. Gaz.

The citizens of New-York have presented a memorial to Congress, praying for the adoption of vigorous measures for the suppression of piracy in the West Indian Seas. *Fam. Visi.*

Mr. Fantleory is committed to Newgate, (Eng.) on eight charges of forgery, to the amount of £95,000. *Ib.*

The First Congregational church in Hartford, Con., has had *nine* pious and able ministers, *all* of whom have ended their lives with their people, and laid their dust with those to whom they ministered—an extraordinary instance of harmony and affection between pastors and people, and of the salutary effects of steady habits. *Ib.*

Five Hundred Students are said to be in the Medical Department of the University at Philadelphia, attending the winter lectures. *Ib.*

Princeton Theological Seminary.—The funds of this Seminary appear to be very rapidly increasing. The Treasurer of the Trustees of the General Assembly, acknowledges the receipt of $4526, during the month of November. Of this the sum of $2500 was from the Rev. Dr. Thomas M'Auley, for endowing a scholarship to be called "The Gosman Scholarship," after the liberal donor, Robert Gosman, Esq. of Upper Red Hook, Dutchess county, (N. Y.)

Christian Gaz.

The Treasurer of the American Bible Society acknowledges the receipt of $3,480 27, during the month of November last. The issues from the Depository for the same period were, Bibles 2623, Testaments, 8274: total 5,897:—value $3042 33.

N. Y. Rel. Chron.

At a meeting of the directors of the American Society for meliorating the condition of the Jews, in November, it was resolved to send an agent to Europe without delay, and the Rev. Dr. Philip Milledoler of N. York, was appointed to that office. It is not known whether he will accept the commission.

Israel's Advocate.

As the fruits of a revival of religion in the Congregational Society of Westminster, Vt. *ninety-four* persons were added to the Church on the first Sabbath in November.

N. Y. Rel. Chron.

SELECTED

For the Western Luminary.

Fallen is thy throne, O, Israel!
Silence is o'er thy plains—
Thy dwellings all lie desolate,
Thy children weep in chains.
Where are the dews that fed thee
On Ethom's barren shore?
That fire from heaven which led thee
Now lights thy path no more.

Lord, thou didst love Jerusalem,
Once she was all thine own—
Her love thy fairest heritage,
Her power thy glory's throne;
Till evening came, and blighted
Thy long-loved olive tree,
And Salem's shrines were lighted
For other god's than thee.

Then sunk the star of Solyma,
Then passed her glory's ray,
Like heath that in the wilderness
The wild wind whirls away.
Silent and waste her bowers,
Where once the mighty trod;
And sunk those gilded towers,
Where Baal reigned as God.

"Go," saith the Lord, "ye conquerors,
Steep in her blood your swords,
And raze to earth her battlements,
For they are not the Lord's;
Till Zion's mournful daughter
O'er kindred bones shall tread,
And Hinnom's vale of slaughter
Shall hide but half her dead."

MORNING.

Trembling in the gold of day
Every leaf and dew drop glows:
And the flowers that slumbering lay,
Waken from their dim repose,
Diamond-dropping, pure and fair,
Breathing forth their fragrant prayer.

Lo the lark with early wing
Climbs, in music climbs the sky;
Hark, with songs the woodlands ring,
And the air is melody;
Morning wakes, with touch of fire,
This bright world's Menonian lyre.

All is incense, all is praise,
Earth is peace, and heaven is love,
While creation's hundred lays
Float in one rich hymn above;
Nature's high cathedral rings,
While her choir the anthem sings.

Light and Life, and Lord of all,
Thine is each resplendent world,
From this green and sun-lit ball
To the stars through ether hurl'd.
Hear us, Thou, on whom we call,
Light and Life, and Lord of all!

Kingdom, glory, power are thine,
God of all in earth or heaven;
Flowers that glow, and suns that shine,
Thou didst form, and thou hast given.
Hear and bless us when we call,
Light and Life, and Lord of all!

Such the hymn by nature rais'd—
Oh can man be mute the while?
Can the Maker pass unpraised,
While such works around him smile?
Child of heaven, go forth and bow,
With its light upon thy brow.

Pray that thus the morn of bliss
Break at length on thine and thee;
Pray that through a life like this
God vouchsafe thy light to be;
Seek his grace, and own his power,
In that pure and golden hour

Month. Rep.

SIN FORGIVEN.

Sweet are the visions of the eve,
That float in fancy's eye,
And sweet the hour when troubles leave,
When dark afflictions fly.

But sweeter still, the joy that flows
From sin forgot, forgiven;
Yes, sweet the peace the sinner knows,
Whose hopes are raised to Heaven.

Oh! may the lot of him be mine,
Whose sins are all forgiven;
For whom the joys delightful shine,
The peace that flows from heaven.

———:o:———

Number of Methodists throughout the world.

	Members.	Pr'ch'rs.	P's & peo.
British,	281,526	1062	282,585
American,	328,623	1272	329,795
Total,	610,149	2334	612,380

Rev. Dr. Lindsley has arrived at Nashville, to assume the office of President of Cumberland College.